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ELEMENTS
OF
CHALDEE, SYRIAC, SAMARITAN,
AND RABBINICAL
GRAMMAR.

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P R E F A C E.

THE bases of the following manual are Vater's grammar, in German, of the Chaldee and Syriac, and Otho's, in Latin, of the Samaritan and Rabbinical. While, in translating, I have greatly abridged both works, especially the former, I have at the same time made additions, particularly, in the Chaldee, from Winer's grammar ; in the Syriac, from Uhlemann's ; in the Samaritan, from the preface to Castell's Lexicon ; and, in the Rabbinical, from the *Rabbinismus Enucleatus* of Danz.

My object was, to afford to the students of our Divinity College, an opportunity to become acquainted with languages, so useful in their relations to the study of the Old and New Testaments. I do not know that there is any grammar, in English, of either of them, except the Chaldee.

I would willingly have treated them more in detail. Particularly, I could have desired to furnish paradigms of all the forms of verbs, for the greater facility in consultation. But, even if there had been any probability of remuneration for such an expense, there are not types enough in New England, (I suppose not in the country,) to print so much as a paradigm of the Syriac perfect verb. As the best compensation for this want, of which the case admitted, I have taken great pains in the arrangement of rules, describing the deviations in Syriac verbs, and in the irregular classes of the Chaldee, from the paradigm on pages 26, 27. And if, in such a con-

PREFACE.

densed form, those varieties are discerned with less convenience than if they were spread before the eye, I hope that this is the greatest fault which the student will remark, and even that he will be rewarded for the severer attention required, by finding that, in this generalized statement of separate facts, the leading principles of construction will sooner fix themselves in his mind.

The difference in the sizes of English type, in the several parts of the work, was made necessary by that of the Oriental letters, which were to be composed with English in the same line.

The doctrine of the Chaldee tone, on page 7, which is that of Vater, I have not seen reason so to alter, as to admit further exceptions to the general rule. Exceptions are, of course, departures from the Chaldee analogy ; and Hebrew analogy is, in such a case, not of equal authority. Again ; I have preserved Vater's arrangement of the conjugations Ithpeel and Ittaphal in verbs Gnain Vau, instead of transposing them, with Winer. The analogy of forms does not clearly determine either disposition ; but its evidence seems to me rather to incline to the former authority. I have taken no notice of the diacritical points in Syriac ; as they are not used in the best modern printing ; in books which use them, but which are at the same time fully pointed, I think they are best neglected by the learner ; and books without a full vowel punctuation are unfit for a learner's use.

I have given no Syntax ; and this not merely because of the brevity which it was necessary for me to study, but because I conceive, that, in this class of languages, facts commonly arranged under that head, are, for the most part, best learned by practice. A few such facts I have introduced in other connexions.

Should this little work obtain a favourable reception, I may, before long, complete the survey, (such as it is,) of this family of languages, by a manual of Arabic grammar ; which I think admits of

PREFACE.

being much simplified, for the purposes of a Biblical scholar. Meanwhile, such occasion for the undertaking, as gave rise to the present essay, does not exist, as, in the University library, we have several grammars of that tongue.

Divinity College, Cambridge ;

17th June, 1835.

E R R A T A.

THE following list would have been shorter, had not the author's distance from the press precluded the advantage of repeated revision.

Page 6, tenth line from foot, for *it* read *o*.

- | | | | | | | | |
|------------------|---|-------|-----|---|-----------------|---|----------------------|
| " 6, ninth | " | " | " | " | <i>like,</i> | " | <i>with.</i> |
| " 9, seventh | " | " | " | after | <i>feminine</i> | insert, | <i>singular and.</i> |
| " 12, fourth | " | top, | for | <i>praet.</i> | read | <i>such.</i> | |
| " 17, fourteenth | " | foot, | " | <i>most,</i> | " | <i>mostly.</i> | |
| " 20, thirteenth | " | " | " | $\mathfrak{V}_{\mathfrak{r}_{\mathfrak{x}}}^{\mathfrak{v}}$ | " | $\mathfrak{V}_{\mathfrak{r}_{\mathfrak{x}}}^{\mathfrak{v}}$ | . |
| " 25, eighth | " | top | " | <i>sufformative,</i> | " | <i>form.</i> | |

CHALDEE AND SYRIAC.

Throughout the following treatise, a previous knowledge of Hebrew, on the part of the student, is supposed.

PART I.

WRITING AND PRONUNCIATION.

§ 1. CONSONANTS.

Chaldee.	Syriac.	Fin. do.	Names of do.	Samaritan.	Rabbinical.
א	ܐ		Olaph	Ⲁ	א
ב	ܒ	ܒ	Beth	ⲁ	ב
ג	ܓ	ܓ	Gomal	Ⲃ	ג
ד	ܕ		Dolath	ⲃ	ד
ה	ܗ		He	Ⲅ	ה
ו	ܘ		Vau	ⲅ	ו
ז	ܙ		Zain	Ⲇ	ז
ח	ܚ	ܚ	Heth	ⲇ	ח
ט	ܛ	ܛ	Teth	Ⲉ	ט
י	ܝ	ܝ	Yud	ⲉ	י
כ, ך	ܟ	ܟ	Koph	Ⲋ	כ, ך
ל	ܠ	ܠ	Lomad	ⲋ	ל
מ, ם	ܡ	ܡ	Mim	Ⲍ	ם, מ
נ, ן	ܢ	ܢ	Nun	ⲍ	ן, נ
ס	ܣ	ܣ	Semkath	Ⲏ	ס
ע	ܥ	ܥ	E - a	ⲏ	ע
פ, ף	ܦ	ܦ	Pe	Ⲑ	פ, ף
צ, ץ	ܥ	ܥ	Tsode	ⲑ	ץ, צ
ק	ܩ	ܩ	Quoph	Ⲓ	ק
ר	ܪ	ܪ	Rish	ⲓ	ר
ש, ך	ܫ	ܫ	Shin	Ⲕ	ש
ת	ܬ	ܬ	Tau	ⲕ	ת

ⲏ denotes Lomad Olaph, ⲏ final Lomad Olaph;
 ⲏ Olaph Lomad; and ⲏ final double Lomad.

In Chaldee, consonants have the same names and force with the corresponding Hebrew. The numerical power of the corresponding Hebrew, Chaldee, and Syriac letters is the same.

§ 2. VOWELS.

The Chaldee vowels are the same with the Hebrew. The Syriac vowels are five. They are expressed by two different classes of characters, of which the first, given below, is used in the more recent printing, while the more ancient, as the London Polyglott, and Gutbir's New Testament, employ both indiscriminately.

Pethocho	$\overline{\text{—}}^{\text{v}}$	$\overline{\text{—}}^{\cdot}$ or $\overline{\text{—}}^{\cdot\cdot}$	<i>a</i> in <i>father</i> .
Revotzo	$\overline{\text{—}}^{\text{r}}$	$\overline{\text{—}}^{\cdot\cdot}$ or $\overline{\text{—}}^{\cdot\cdot\cdot}$	<i>a</i> in <i>fame</i> .
Chevotzo	$\overline{\text{—}}^{\text{x}}$	$\overline{\text{—}}^{\cdot}$	<i>e</i> in <i>he</i> .
Zekofo	$\overline{\text{—}}^{\text{p}}$	$\overline{\text{—}}^{\cdot}$	<i>o</i> in <i>bone</i> .
Etzotzo	$\overline{\text{—}}^{\text{a}}$	$\overline{\text{—}}^{\cdot}$ or $\overline{\text{—}}^{\cdot\cdot}$	<i>u</i> in <i>rural</i> .

Etzotzo is always followed by the consonant *o* except in two words, viz. $\overline{\text{—}}^{\text{a}}\overline{\text{—}}^{\text{v}}$ and $\overline{\text{—}}^{\text{a}}\overline{\text{—}}^{\text{r}}$. In proper names and other words of foreign origin ~~it~~ is often to be sounded like Zekofo, as $\overline{\text{—}}^{\text{a}}\overline{\text{—}}^{\text{p}}\overline{\text{—}}^{\text{v}}\overline{\text{—}}^{\text{v}}$; $\overline{\text{—}}^{\text{a}}\overline{\text{—}}^{\text{p}}\overline{\text{—}}^{\text{v}}\overline{\text{—}}^{\text{v}}$.

Most of the points are found placed sometimes below, sometimes above, their consonants; and etymology must often decide to which of two adjoining consonants a vowel belongs.

The Syriac diphthongs are $\overline{\text{—}}^{\text{v}}\overline{\text{—}}^{\text{v}}$ *ow*; $\overline{\text{—}}^{\text{v}}\overline{\text{—}}^{\text{r}}$, *ei*; $\overline{\text{—}}^{\text{v}}\overline{\text{—}}^{\text{v}}$, *ai*; $\overline{\text{—}}^{\text{p}}\overline{\text{—}}^{\text{v}}$, *oi*; and $\overline{\text{—}}^{\text{a}}\overline{\text{—}}^{\text{v}}$, *yu*.

§ 3. Peculiar sounds of some Consonants.

$\overline{\text{—}}^{\text{v}}$ between two vowels is sounded like $\overline{\text{—}}^{\text{v}}$; as $\overline{\text{—}}^{\text{v}}\overline{\text{—}}^{\text{v}}\overline{\text{—}}^{\text{v}}$ *o-yar*.

ⲁ at the beginning of a word is pronounced *e*.

When ⲓ and ⲛ occur without a vowel at the beginning of a word, the former is sounded as if it had ⲓ̇ or ⲓ̈, the latter as if it had ⲓ̈. ⲓ̈, beginning a word, is to be read as if pointed with ⲓ̈.

§ 4. *Quiescent and Otiant Letters.*

ⲟ and ⲛ, when they have no vowel of their own, either, 1. make diphthongs, (as in § 2.); or, 2. when, at the end of a word, they follow a letter also without a vowel, are *otiant*; or, 3. they, and ⲓ, following a consonant, which has a vowel, *quiesce* in the latter.

§ 5. *Linea Occultans, Ribbui, and Epenthetic Nun.*

Linea occultans is a horizontal line under a letter, signifying that it is not to be sounded; as ⲗ̈, *bath*.

Two points, placed horizontally over nouns and verbs in the plural number, are called *Ribbui*; e. g. ⲛ̈ⲛ̈. *Ribbui* excludes the point of ;.

Nun, besides its common form of epenthesis, is sometimes used in Chaldee instead of Daghes forte.

§ 6. *Tone syllable.*

In Chaldee the tone is always on the last syllable, except in the few Segholate forms, and the dual number, of nouns, and in the first and third persons plural preterite of verbs.

Regularly the tone, in Syriac, is on the last syllable, when the word ends with a sounded consonant; otherwise, on the penult.

PART II.

ETYMOLOGY.

CHAPTER I. NOUNS AND PRONOUNS.

§ 7. Gender and Number of Nouns.

The Chaldee forms the *feminine* by adding נִּ-, נִּ-, ַּ, or ַּ-, to the masculine. The Syriac forms it by adding ְּ-, ֻּ-, ֻּ-, or ֻּ-, or changing ַּ into ֻּ.

The Chaldee forms the *dual* with ַּ-, and ַּ-. The Syriac has no dual except in four words, where it ends in ַּ; viz. three numerals and the name of Egypt.

Masculine plurals in Chaldee end in ַּ-; in Syriac, in ַּ-, ַּ-.

To form the *plural feminine*, the Chaldee changes נִּ- into ַּ-, ַּ into ַּ-, and ַּ into ַּ-. The Syriac changes ַּ into ֻּ-, ֻּ- and ֻּ- into ֻּ-, and ֻּ- into ֻּ-. Syriac plurals are often formed from words similar to their singulars, but now obsolete, particularly such as had ַּ, ֻּ, or ֻּ final; as ַּ-, ַּ-.

Syriac *compound nouns*, in becoming plural, give the plural form to the *first* noun in composition, or to the *second*, or to *both*.

§ 8. Cases.

A noun is thrown into the *genitive case*, either, 1. by receiving the prefix ַּ-, ַּ, or being preceded, (in Chaldee,) by the word ַּ-; or, 2. as in Hebrew, by the

construct state of the preceding noun. The construct state is formed by the change, in the *masculine plural*, of ܐܝܢ , ܐܝܢܐ , into ܐܝܢܐ , ܐܝܢܐ , and of ܐܝܢܐ into ܐܝܢܐ ; in the *feminine singular*, of ܐܝܢܐ , ܐܝܢܐ , into ܐܝܢܐ , ܐܝܢܐ ; ܐܝܢܐ , ܐܝܢܐ into ܐܝܢܐ , ܐܝܢܐ , and ܐܝܢܐ , ܐܝܢܐ , into ܐܝܢܐ , ܐܝܢܐ ; and in the *feminine plural*, of ܐܝܢܐ , ܐܝܢܐ , into ܐܝܢܐ , ܐܝܢܐ .

The *dative* is made by the prefix ܐܝܢܐ , ܐܝܢܐ .

The *accusative* is, 1. the same with the nominative; or, it is indicated, 2. by the prefix ܐܝܢܐ , ܐܝܢܐ ; or, 3. by the particle ܐܝܢܐ , ܐܝܢܐ , preceding. The latter form occurs in Syriac very rarely.

§ 9. *Emphasis.*

The Article, instead of being a prefixed syllable, as in Hebrew, is expressed in Chaldee and Syriac by a change in the termination of the noun, forming what is called the *emphatic state*.

The emphatic state is formed, in the *masc. singular* by the addition of ܐܝܢܐ , ܐܝܢܐ , ܐܝܢܐ ; in the *masc. plural* by the change of ܐܝܢܐ , ܐܝܢܐ , ܐܝܢܐ of the construct to ܐܝܢܐ , ܐܝܢܐ , ܐܝܢܐ , ܐܝܢܐ ; in the *feminine singular* by the change of ܐܝܢܐ , ܐܝܢܐ of the construct to ܐܝܢܐ , ܐܝܢܐ ; and in the *feminine plural* ^{singular and} by the addition to the construct of ܐܝܢܐ , ܐܝܢܐ .

In assuming the emphatic state, as also in receiving some pronominal suffixes and forming the masculine plural, the following vowels of the final syllable fall out; viz. in Chaldee, ܐܝܢܐ , ܐܝܢܐ , and occasionally ܐܝܢܐ and ܐܝܢܐ ; and in Syriac ܐܝܢܐ , ܐܝܢܐ , and in some feminines, ܐܝܢܐ . Final ܐܝܢܐ , ܐܝܢܐ , ܐܝܢܐ , ܐܝܢܐ ,

—, —[°], and o—[^], are retained. The penult vowel sustains no change; but the falling away of the final vowel often gives occasion to the insertion of a new vowel, to prevent the accumulation of contiguous consonants.

§ 10. CHALDEE PERSONAL PRONOUNS.

Nominative Case.

Oblique Cases.

SINGULAR.

1st pers. אֲנִי, or אֲנִי com.	(a) אֲנִי; (b) אֲנִי; (with the prepositions ל, ב, מ, י).
2d do. אַתָּה com.	(a) אַתָּה; (b) אַתָּה masc.
	(a) אַתְּ, אַתְּ; (b) אַתְּ fem.
3d do. הוּא masc.	(a) הוּא, הוּא; (b) הוּא.
הִיא fem.	(a) הִיא; (b) הִיא, הִיא.

PLURAL.

1st pers. נַחְנָה or אֲנַחְנָה c.	(a) נַחְנָה, נַחְנָה; (b) נַחְנָה.
2d do. אַתְּמוֹן masc.	כֹּחַ.
אֲתְמוֹן fem.	כֹּחַ.
3d do. אֲנוֹן or הֲנוֹן m.	(a) אֲנוֹן; (b) נֹחַ; (with ל, ב, הוֹן; (as a separate word,) אֲנוֹן.
אֲנוֹן or הֲנוֹן fem.	(a) אֲנוֹן; (b) נֹחַ; (with ל, ב, הֵן; (as a separate word,) אֲנוֹן.

The letters (a) and (b) in this table have the same force as in the table of Syriac pronouns below. A few irregular forms occur, which the lexicons will shew.

§ 11. SYRIAC PERSONAL PRONOUNS.

Nominative Case.

Oblique Cases.

SINGULAR.

1st pers. ܐܢܝܐ com. gender.	(a) ܐܢܝܐ, and ܐܢܝܐ; (b) ܐܢܝܐ; (c) ܐܢܝܐ; (with the prepositions ܕ, ܕ,) ܐܢܝܐ.
2d do. ܐܢܬܐ masc.	(a) ܐܢܬܐ; (b) ܐܢܬܐ.
ܐܢܬܐܝܐ femin.	(a) ܐܢܬܐܝܐ; (b) ܐܢܬܐ; (c) ܐܢܬܐܝܐ.
3d do. ܐܘܪܝܐ, ܐܘܪܝܐ masc.	(a) ܐܘܪܝܐ, ܐܘܪܝܐ, and ܐܘܪܝܐ; (b) ܐܘܪܝܐ, and ܐܘܪܝܐ; (c) ܐܘܪܝܐ.
ܐܘܪܝܐ, ܐܘܪܝܐ fem.	(a) ܐܘܪܝܐ, ܐܘܪܝܐ; (b) ܐܘܪܝܐ.

PLURAL.

1st pers. ܐܡܢܝܐ com.	(a) ܐܡܢܝܐ, and ܐܡܢܝܐ; (b) ܐܡܢܝܐ; (c) ܐܡܢܝܐ.
2d do. ܐܢܬܐܝܐܐ masc.	(a) ܐܢܬܐܝܐܐ; (c) ܐܢܬܐܝܐܐ.
ܐܢܬܐܝܐܐܐ fem.	(a) ܐܢܬܐܝܐܐ; (c) ܐܢܬܐܝܐܐ.
3d do. ܐܘܪܝܐܐ, or ܐܘܪܝܐܐ masc.	ܐܘܪܝܐܐ as a separate word; (with the prepositions ܕ and ܕ,) ܐܘܪܝܐܐ.
ܐܘܪܝܐܐ, or ܐܘܪܝܐܐ fem.	ܐܘܪܝܐܐ as a separate word; (with the prepositions ܕ and ܕ,) ܐܘܪܝܐܐ.

The forms marked (a) are affixed to verbs, ending with a consonant, unless that consonant be ܐ, in which case, for the most part, the forms marked (c) occur. This latter form also occurs in union with the 2d person mascu-

line singular and the 3d person feminine plural praeter. The forms marked (b) are affixed to verbs ending with \circ or ܐ otiant, which then become \circ^{\wedge} and ܐ^{\wedge} . Where no form (b) is given, the form (a) is affixed to ^{= such} ~~perfect~~ verbs.

Verbs Lomad Olaph have peculiar forms of suffixes, as will be seen under those verbs.

When the pronouns of the first and third persons singular are used for the substantive verb, the first letter has a *linea occultans*. When the previous word ends in ܐ , ܐܐ is often used for ܐܐ , and ܐ for ܐ .

§ 12. CHALDEE AND SYRIAC POSSESSIVE PRONOUNS, OR NOUN SUFFIXES.

The suffixes to nouns singular of both genders, and to nouns plural of the feminine gender are exhibited in the table of suffixes to verbs, except that the first person singular has ܐܐ , ܐ , ܐ ; and the third person plural has ܐܐܐ , ܐܐ ; ܐܐܐ , ܐܐܐ .

Nouns singular masculine append suffixes to their emphatic state with ܐܐ , ܐ , thrown out. The same holds of nouns singular feminine in respect to suffixes marked (a); (that is, those which have a union vowel;) other suffixes this class of nouns append to their construct state. Nouns plural feminine append suffixes to their construct state. The same is true of Syriac nouns plural masculine; except that, in them, 1. the suffixes begin with ܐ ; 2. the suffix of the first person singular is generally syncopated, and disappears; and, 3. in taking suffixes of the third

person singular, ܐ is changed into ܐ before the masculine suffix, and ܐ into ܐ before the feminine. Chaldee nouns plural masculine, in taking suffixes, change ܐ final of their construct state to the following forms, viz.

SINGULAR.	PLURAL.
1st person ܐ .	ܐܢܐ .
2d do. masc. ܐܝܬܝܗ ; fem. ܐܝܬܝܗܐ .	masc. $\\text{ܐܝܬܝܗܐ}$; fem. ܐܝܬܝܗܐܐ .
3d do. masc. ܐܝܬܝܗܐ , ܐܝܬܝܗܐ ; fem. ܐܝܬܝܗܐܐ .	masc. ܐܝܬܝܗܐܐ ; fem. ܐܝܬܝܗܐܐܐ .

The possessive pronoun is frequently expressed by the relative pronoun, ܐܝܬܝܗ , ܐܝܬܝܗܐ , with the preposition ܐ , ܐ , and the appropriate suffix; as ܐܝܬܝܗܐ , ܐܝܬܝܗܐܐ , *my*, *mine*.

Syriac suffixes are often *redundant*.

§ 13. DEMONSTRATIVE, RELATIVE, AND INTERROGATIVE PRONOUNS.

Demonstrative pronouns are,

In Chaldee, sing. masc. ܐܝܬܝܗ , ܐܝܬܝܗܐ ; sing. fem. ܐܝܬܝܗܐ , ܐܝܬܝܗܐܐ ; plural common, ܐܝܬܝܗܐܐ , ܐܝܬܝܗܐܐܐ .

In Syriac; sing. masc. ܐܝܬܝܗܐ , ܐܝܬܝܗܐܐ ; sing. fem. ܐܝܬܝܗܐܐ , ܐܝܬܝܗܐܐܐ ; plur. masc. ܐܝܬܝܗܐܐܐ , fem. ܐܝܬܝܗܐܐܐܐ ; com. ܐܝܬܝܗܐܐܐܐ , ܐܝܬܝܗܐܐܐܐܐ .

In Chaldee the *relative pronoun* is ܐܝܬܝܗ , a separate word; or ܐܝܬܝܗ prefixed to a letter with, or ܐܝܬܝܗ (commonly) to a letter without a vowel.

In Syriac the *relative* is ܐܝܬܝܗ , which when the letter next following is without a vowel, takes ܐ , unless

the letter is ך, in which case ך takes its vowel, or ך, in which case ך takes ך.

Interrogative pronouns are; singular masculine and feminine מַן, מַה; singular masculine אֵיךְ; singular feminine אֵיךְ; sing. neut. מַה, מַה, מַן, מִנָּה, מִן, מִן; plural common אֵיךְ, אֵיךְ, אֵיךְ, אֵיךְ, אֵיךְ.

CHAPTER II. VERBS.

§ 14. Conjugations.

The common conjugations are *five* in number; viz. 1. *Peal*, to which belongs the root; 2. *Ith-* (*Eth-*) *peel*, its passive; 3. *Pael*, causative of *Peal*; 4. *Ith-* (*Eth-*) *paal*, its passive; 5. *Aphel*, causative of *Peal*. Less common are, 6. *It-* (*Et-*) *taphal*, passive of *Aphel*; 7. *Shaphel*, another causative; and, 8. *Ish-* (*Esh-*) *taphal*, its passive.

The additions and changes, by which these are commonly formed from the root, are sufficiently indicated by their names. But in the *Chaldee derived Conjugations*, instead of ך, sometimes appears ך, or ך, or ך; in *Pael* ך; in *Aphel* ך; and in the first syllable of *Pael* and *Aphel* ך for ך. In *Chaldee* and *Syriac*, in the last syllable of the derived conjugations ך, ך, are found instead of ך; ך. In *Chaldee* ך occurs instead of ך in the praeformative of *Aphel*, and is even retained in the future and participles; and in *Ithpeel* and *Ithpaal* the formative ך is assimilated, by a *Daghesh forte*, with ך and ך beginning the root. In *Chaldee* and *Syriac* it is transposed with *sibilants*; and before ך, ך, is

changed into 𐤒, 𐤓; before 𐤆, 𐤇, into 𐤕, 𐤖. In Chaldee, the Hebrew Hiphil occurs instead of Aphel, and Hophal instead of Ittaphal.

The Conjugations Poel, Poal, Polel, Polal, and their passives, occur, where the *second* radical quiesces or is doubled. More unusual forms are presented by the prefixing of 𐤒, 𐤆, to Peal; by the insertion of 𐤕, 𐤖, 𐤗, after the *first* radical; and (in Syriac) by the affixing of a paragogic 𐤕.

§ 15. *Ground forms and declensions.*

The *third* person singular praeter masculine (as in Hebrew) is the *root*, except in verbs Gnain Vau and Gnain Yod. The *ground form* of the future tense in all the conjugations is the second person singular masculine imperative.

In Peal of the perfect verb, in both these forms, the first radical letter is *without* a vowel. The second commonly has, in the praeter, 𐤕, 𐤖; and in the imperative 𐤕, 𐤖. But in Chaldee, 𐤕, 𐤖, and 𐤗 occur instead of 𐤕 in the praeter, and 𐤕, 𐤖, 𐤗, instead of 𐤕 in the imperative. And in Syriac, many verbs have 𐤕 instead of 𐤖 in the root, and 𐤖 instead of 𐤖 in the imperative; and some have, in the latter case, 𐤕.

The infinitive Peal, in Chaldee, prefixes 𐤕, in Syriac 𐤕, to the root.

The infinitives of all the active conjugations (except Peal) and of all the passive end in 𐤕, 𐤖. All Syriac infinitives have 𐤕 prefixed; the Chaldee present 𐤕 only in Peal.

All the active conjugations have two participles, an

active and a passive. In Peal the active is קָטַל, סִטַּל; the passive קִטִּיל, סִטִּיל. Other participles begin with מ, ש.

The following are the *Sufformatives* and *Preformatives* used in declension, pointed as they occur in Peal of the perfect verb.

<i>Preterite tense.</i>			<i>Future tense.</i>		
SINGULAR.					
3d masc.		קָטַל		קָטִיל	י
3d fem.	לִ	קָטַלְתְּ		....	תְּ
2d masc.	לְ	} קָטַלְתָּ		....	תְּ
2d fem.	לְ			קָטִילְתְּ	תְּ
1st com.	לָ	קָטַלְתִּי	יִן	קָטִילְתִּי	יִן
PLURAL.					
3d masc.	וּ	קָטַלְתֶּם	וּן	קָטִילְתֶּם	וּן
3d fem.	וּ	קָטַלְתֶּיךָ	וּן	....	וּן
2d masc.	וּלְ	קָטַלְתֶּם	וּן	....	תְּ
2d fem.	וּלְ	קָטַלְתֶּיךָ	וּן	....	תְּ
1st com.	וּ	קָטַלְתֶּם		קָטִילְתֶּם	וּן

In Chaldee praeters the following varieties occur. In the singular third person feminine, the vowel of the root is retained; וּ instead of וּ is the vowel of the first syllable; and instead of קָטַלְתְּ final, appear קָטַלְתְּ, קָטַלְתְּ, and קָטַלְתְּ. In the second masculine instead of קָטַלְתָּ appear קָטַלְתָּ, קָטַלְתָּ, and קָטַלְתָּ. In the first, instead of קָטַלְתִּי, קָטַלְתִּי, קָטַלְתִּי, and קָטַלְתִּי. In the plural third person, וּ for וּ under the second radical in the masculine; and וּ for וּ final in the feminine.

In Syriae the plural praeter third person feminine

sometimes ends in ܐܢܝ ; the third masculine in ܐܢܝܐ ; and the first person in ܐܢܝܝ . In the singular future the third person feminine sometimes omits the otiant ܐ , and the second feminine sometimes receives it.

In Chaldee the passive Participle sometimes receives the sufformatives of the praeter to form a praeter passive.

The present is sometimes expressed by a union of the participle with the personal pronoun in one word, the latter being placed last. In Syriac, the participle, connected with the substantive verb ܐܢܝܝܐ in the praeter, denotes the imperfect and sometimes the imperative; and the praeterite and future, connected with the same verb, respectively indicate the pluperfect and the subjunctive.

The imperative second person masculine in the derived conjugations is most^{ly} the same with the third person praeter masculine. All imperatives add to the masculine singular ܐܢܝܝܐ , ܐܢܝܝܐ , to form the feminine singular; ܐܢܝܝܐ , ܐܢܝܝܐ , to form the masculine plural; and ܐܢܝܝܐ , ܐܢܝܝܐ , to form the feminine plural.

§ 16. *Changes of Verbal forms to receive Suffix Pronouns.*

In Chaldee,

The praet. sing. 3d pers. masc. throws back its vowel except before ܐܢܝܝܐ , ܐܢܝܝܐ .

3d „ fem. omits the first vowel, and throws back the second.

1st „ com. does the same.

Plur. 3d „ masc. throws back the vowel of the second radical.

The praet. plur. 3d „ fem. takes the masc. form.

1st „ com. omits & final.

Fut. sing. 3d pers. masc.

3d „ fem.

2d „ masc.

Plur. 3d „ masc.

2d „ masc.

1st „ com.

take an epenthetic η .

In the Infinitive, **סִ** is changed before a suffix to **ת**.

In Syriac,

The praet. sing. 3d pers. masc. throws back its vowel, except
before $\text{ع}, \text{ا}, \text{ي}$.

3d „ fem. omits the first vowel and
throws back the second.

2d „ fem. places before final .

1st „ com. removes both vowels, and places $\overset{v}{-}$ after the second radical.

Plur. 3d „ masc. throws back the vowel, and
 places [^]_ after the third radical.

3d „ fem. throws back the vowel.

Fut. sing. 3d „ masc.

3d „ fem.

2d „ masc.

Plur. 1st „ com.

omit o_- , except before

၂၃၁, ၂၃၂.

The Imperative 2d person singular feminine receives ـِي before its last consonant; the second plur. masculine changes اَـئِـمَّـةَ into $\text{اَـئِـمَّـةِـنَّـا}$; and the second plur. fem. sometimes rejects its final ـِي .

§ 17. *Peculiar forms of Regular Verbs.*

In Chaldee the presence of the gutturals and Resh affects the vowels as in Hebrew. In Syriac before a final guttural or Rish, —^{v} takes the place of o—^{a} or —^{a} .

Verbs, consisting of four radicals, are declined like Pael and Ith- (Eth-) paal.

§ 18. IRREGULAR VERBS.

These are divided into seven Classes; viz. 1. *Pe Aleph*; 2. *Pe Yod*; 3. *Pe Nun*; 4. *Gnain Aleph*; 5. *Gnain Vau*; 6. *Gnain doubled*; 7. *Lamed Aleph*.

1. *Verbs Pe Aleph.*

Where the first radical in the regular verb is without a vowel, ʔ at the beginning of a syllable, takes —^{a} or —^{v} , but throws its vowel back when preceded by a letter which has no vowel.

At the end of a compound syllable, N , ʔ *quiesce* in the preceding vowel. Hence in the future and infinitive Peal the vowel of the preformative is lengthened in Chaldee, and often (always in the first person singular,) N is changed into ʔ ; and in Aphel, ʔ in Chaldee, and o—^{v} in Syriac is the vowel of the first syllable.

N , ʔ falls away in the first person singular future of Pael, and in the imperative of ʔN , ʔN , ʔN , ʔN ; also, in Syriac, in the first person singular future of Peal. Often it falls away in the whole of Pael, and in the Chaldee infinitive of Peal. Sometimes also in Ith- (Eth-) Pael and -Paal, which then double N , Z , preformative.

2. *Verbs Pe Yod.*

In Syriac, where the first radical of the regular verb, beginning a syllable, is without a vowel, ܐ in this class of verbs takes ܐ̇. (But ܐܢܐ̇ has ܐ̇.) In Eth-Peel, as also when ܐ follows ܐ, ܐ, ܐ, the ܐ̇ is thrown back.

In Syriac and Chaldee, ܐ, ܐ quiesces or makes a diphthong with the preceding vowel, when it occurs at the end of a compound syllable.

In the future and infinitive Peal, (except in the 1st pers. sing.) ܐ, in Syriac, is changed into ܐ; and in Chaldee ܐ̇ appears instead of ܐ̇ ܐ̇. But in Chaldee, in place of this change, the ܐ is often assimilated by a Daghesh forte, or its place is supplied by ܐ. In the Chaldee imperative Peal the first radical commonly falls away, and the same takes place in three Syriac verbs; ܐܢܐ̇, ܐܢܐ̇, ܐܢܐ̇. Cf. *Imaiz*.

In Aphel, Ittaphal, Shaphel, ܐ, ܐ, take the place of ܐ, ܐ, to form in Chaldee ܐ, in Syriac ܐ̇.

3. *Verbs Pe Nun.*

In the imperative of Peal, the first radical falls away.

In the future and infinitive Peal, and throughout Aphel and Ittaphal, the first radical, where, having no vowel, it follows the preformative, falls away in Syriac; and, in Chaldee, is assimilated by a daghesh forte.

4. *Verbs Gnain Aleph.*

No irregularities occur in this class of verbs in Chaldee except in a very small number of single instances. In Syriac, in Peel, Ethpeel, and Aphel, their vowel is

placed after the first radical, and ׀ is quiescent. In Pael and Ethpaal, ׀ is commonly changed to ֿ.

5. *Verbs Gnain Vau.*

In Peal, (except the active participle,) Ith-(Eth-) peel, Aphel, and It-(Et-) taphal, the regular middle radical falls out, and between the first and third radicals a long vowel is introduced, which remains before sufformatives and suffixes.

In Peal praeter and infinitive, this is ֿֿ, ֿֿ; in the imperative and future, ֿֿ, ֿֿֿ; in the passive participle, ֿֿֿ, ֿֿֿֿ. The Chaldee first person singular praeter shortens the vowel of the sufformative to ֿֿ. In the active participle of Peal, ֿֿ, ֿֿ, is changed to ֿֿ, ֿֿ; but into ֿֿ, ֿֿ, when there is a syllabic accession.

In Ith-(Eth-) peel, the vowel is ֿֿֿ, ֿֿֿֿ. The ֿֿ, ֿֿ, of the preformatives is doubled.

In Aphel, the vowel is ֿֿֿ, ֿֿֿֿ; but in some persons of the praeterite it is commonly, in others sometimes, ֿֿֿ. In the passive participle it is ֿֿֿ, ֿֿֿֿ.

In Ittaphal, the vowel is commonly ֿֿֿ.

In the infinitives of Ith-(Eth-) peel, Aphel, and Ittaphal, ֿֿֿ, ֿֿֿֿ, stand between the first and third radical.

The preformatives of Peal and Aphel have no vowel. But this remark does not hold good of ֿֿ, nor always of other preformatives, in Syriac; nor always, in Chaldee, of the infinitive Peal, and the future and participle Aphel.

In Ittaphal, ֿֿ of the preformative falls away.

In Pael and Ith-(Eth-)paal, ܡ, ܥ, take the place of ܐ, ܐ.

In this class of verbs occur, in Chaldee, the conjugations formed by *doubling the third radical*, corresponding to the Hebrew Polel and Polal; and, in Syriac and Chaldee, those formed by doubling the *first* and *third*, corresponding to the Hebrew Pilpel and Polpal.

6. *Verbs Gnain doubled.*

Irregularities, in Peal and Aphel, are as follows; viz.

In Chaldee, the second radical falls away in cases, where there is no preformative, and the third radical is without a vowel; i. e. in Peal praet. singular, third person masculine, second common; plural, second masculine and feminine, first common; imperative, singular second masculine, plural second feminine.

The second and third radicals are combined by a Daghes forte, and the vowel which stood between them is thrown back, in cases where the third radical has a vowel, and there is no preformative; that is, in Peal praet. singular, third person feminine, first common; plural, third masculine and feminine; imperative singular, second feminine; plural, second masculine.

The second radical is assimilated with the first by a Daghes forte, in cases where there is a preformative; that is, in the infinitive and future of Peal, and the whole of Aphel.

In Syriac, the second radical (except in the participles of Peal,) falls away; and its vowel is attached to the first.

The active participle Peal changes the second radical for ʾ.

In this class of verbs occur, both in Chaldee and Syriac, the conjugations, formed by doubling the first and third radicals.

7. *Verbs Lamed Aleph.*

In this class of verbs, the forms, which have no sufformative, terminate as follows; viz.

Praeter Peal in 𐤎𐤌, 𐤌; sometimes 𐤏𐤌, 𐤏𐤌, 𐤏𐤌.

Other Praeterites in 𐤏𐤌, 𐤏𐤌; the Chaldee Aphel also in 𐤏𐤌.

Futures in 𐤎𐤌, 𐤌; also 𐤏𐤌 or 𐤏𐤌.

Imperative Peal in 𐤏𐤌 or 𐤏𐤌, 𐤏𐤌.

„ Ith-(Eth-)peel in 𐤏𐤌 or 𐤏𐤌, 𐤏𐤌.

„ Pael, Ith-(Eth-)paal in 𐤏𐤌, 𐤌.

„ Aphel in 𐤏𐤌, 𐤌.

Infinitive Peal in 𐤎𐤌 or 𐤏𐤌, 𐤌.

Other Infinitives in 𐤎𐤎𐤌, 𐤎𐤏𐤌, 𐤏𐤌.

Passive Participle Pael and Aphel in 𐤏𐤌, 𐤏𐤌.

Other Participles in 𐤎𐤌, or 𐤏𐤌, or 𐤏𐤌, or 𐤏𐤌, 𐤌.

Before sufformatives, the 𐤎, 𐤌, of the root is *changed* into 𐤏, 𐤏, or else *falls away*.

The *change* occurs, (*without* quiescence or diphthong,) in both languages, in the second and third persons fem. plural future, in infinitives of the derived conjugations, and in several forms of the participles; also, in Chaldee, in one form of the second feminine singular and third feminine

singular and plural praeter; and, in Syriac, in the third person feminine singular praeter of derived conjugations, in one form of the third person feminine plural, and in the imperative second person feminine plural. The change occurs in the praeter of all the conjugations; in Chaldee, with *quiescence* of the vowel in — , but in Peal and Ithpeel more commonly in — ; and, in Syriac, with *quiescence* in — , except that, in Peal, the vowel more commonly is —^{v} , forming a *diphthong*. In the Chaldee Peal also, — occurs.

The *falling away* occurs in Peal, in the third person feminine singular and third masculine plural praeter; the former ending in — , —^{v} , the latter in — , —^{v} ; and, in all the conjugations, in the second person feminine singular, (where the Syriac has — for —), and second and third masculine plural future, (where the Chaldee has — for —), in the masculine plural of participles, in the second person feminine singular and second masculine plural of the imperative, and in one form of the Syriac third person feminine plural praeter.

In receiving suffixes, verbs of this class experience some peculiar changes. The principal are as follows; viz.

In Chaldee, in the praeter, — and — commonly fall away in the third person masculine singular; — commonly terminates the verb in the third person feminine singular; in the first and second person sing. generally, and plural always, the verb remains unaltered; and in the third masculine plural — commonly takes the place of — ,

and יִּ of יִּיְ. In those persons of the future, which have no sufformative, the third radical falls away, and יְ epenthetic is interposed between the verb and the suffix pronoun (*a*). The imperative forms, which end with a vowel, receive suffixes of the (*b*) class, without alteration, except יְ, יִיְ, which become יְ, יִיְ. The Infinitive Peal either drops final א or changes it to י.

In Syriac, when the sufformative ends with יְ, י falls away, and יְ becomes the union vowel to a suffix of the class (*b*). Forms, ending with יְ, either remain unchanged, receiving a suffix of the class (*a*) or (*b*), or lose the final vowel. The third person feminine, first common, and second masculine singular praeter, remain unaltered, the first two receiving a suffix (*a*), the last a suffix (*c*). In forms, ending with otiant א, אִיְ stands before a suffix (*b*) instead of אִיְ, and אִיְ instead of אִיְ. Forms, ending with יְ, change it to יְ and take a suffix (*b*). Feminine imperatives יְ and יְ or יְ become יְ or יְ with a suffix (*b*), and יְ with a suffix (*c*). In Peal infinitive, י takes the place of יְ.

§ 19. PARADIGM OF THE PERFECT VERB.

The following is a specimen of the changes, by conjugation and declension, of the Chaldee Perfect Verb.

	Peal.	Ithpeel.	Pael.	Ithpaal.
Praet. 3 m.	קָטַל	אֶתְקַטַּל	קִטַּל	אֶתְקִטַּל
3 f.	קָטַלְתָּ	אֶתְקַטַּלְתָּ	קִטַּלְתָּ	אֶתְקִטַּלְתָּ
2 c.	קָטַלְתָּ	אֶתְקַטַּלְתָּ	קִטַּלְתָּ	אֶתְקִטַּלְתָּ
1 c.	קָטַלְתָּ	אֶתְקַטַּלְתָּ	קִטַּלְתָּ	אֶתְקִטַּלְתָּ
Pl. 3 m.	קָטְלוּ	אֶתְקַטְלוּ	קִטְלוּ	אֶתְקִטְלוּ
3 f.	קָטְלָא	אֶתְקַטְלָא	קִטְלָא	אֶתְקִטְלָא
2 m.	קָטַלְתֶּם	אֶתְקַטַּלְתֶּם	קִטַּלְתֶּם	אֶתְקִטַּלְתֶּם
2 f.	קָטַלְתֶּן	אֶתְקַטַּלְתֶּן	קִטַּלְתֶּן	אֶתְקִטַּלְתֶּן
1 c.	קָטְלָנָא	אֶתְקַטְלָנָא	קִטְלָנָא	אֶתְקִטְלָנָא
Inf.	מִקְטַל	אֶתְקַטְלָא	קִטְלָא	אֶתְקִטְלָא
Imp. 2 m.	קָטַל	אֶתְקַטַּל	קִטַּל	אֶתְקִטַּל
2 f.	קָטְלִי	אֶתְקַטְלִי	קִטְלִי	אֶתְקִטְלִי
Pl. 2 m.	קָטְלוּ	אֶתְקַטְלוּ	קִטְלוּ	אֶתְקִטְלוּ
2 f.	קָטְלָנָא	אֶתְקַטְלָנָא	קִטְלָנָא	אֶתְקִטְלָנָא
Fut. 3 m.	יִקְטַל	יִתְקַטַּל	יִקְטַל	יִתְקִטַּל
3 f.	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל	תִּתְקִטַּל
2 m.	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל	תִּתְקִטַּל
2 f.	תִּקְטַלְיִן	תִּתְקַטַּלְיִן	תִּקְטַלְיִן	תִּתְקִטַּלְיִן
1 c.	אִקְטַל	אִתְקַטַּל	אִקְטַל	אִתְקִטַּל
Pl. 3 m.	יִקְטְלוּ	יִתְקַטְלוּ	יִקְטְלוּ	יִתְקִטְלוּ
3 f.	יִקְטְלִין	יִתְקַטְלִין	יִקְטְלִין	יִתְקִטְלִין
2 m.	תִּקְטְלוּ	תִּתְקַטְלוּ	תִּקְטְלוּ	תִּתְקִטְלוּ
2 f.	תִּקְטְלִין	תִּתְקַטְלִין	תִּקְטְלִין	תִּתְקִטְלִין
1 c.	נִקְטַל	נִתְקַטַּל	נִקְטַל	נִתְקִטַּל
Part. Act.	קָטַל		מִקְטַל	
Part. Pass.	קָטִיל	מִתְקַטֵּל	מִקְטַל	מִתְקַטֵּל

Aphel.	Ittaphal.	Shaphel.	Ishtaphal.
אֶקַטֵּל	אֶתְקַטֵּל	שֶׁקַטֵּל	אִשְׁתְּקַטֵּל
אֶקַטֵּלְתָּ	אֶתְקַטֵּלְתָּ		
אֶקַטֵּלְתָּהּ	אֶתְקַטֵּלְתָּהּ		
אֶקַטֵּלְתָּם	אֶתְקַטֵּלְתָּם		
אֶקַטֵּלוּ	אֶתְקַטֵּלוּ		
אֶקַטֵּלָא	אֶתְקַטֵּלָא		
אֶקַטֵּלְתוּן	אֶתְקַטֵּלְתוּן		
אֶקַטֵּלְיָהוּ	אֶתְקַטֵּלְיָהוּ		
אֶקַטֵּלְנָא	אֶתְקַטֵּלְנָא		
אֶקַטֵּלָא	אֶתְקַטֵּלָא	שֶׁקַטֵּלָא	אִשְׁתְּקַטֵּלָא
אֶקַטֵּל	אֶתְקַטֵּל	שֶׁקַטֵּל	אִשְׁתְּקַטֵּל
אֶקַטֵּלִי	אֶתְקַטֵּלִי		
אֶקַטֵּלְהוּ	אֶתְקַטֵּלְהוּ		
אֶקַטֵּלְנָא	אֶתְקַטֵּלְנָא		
יֶקַטֵּל	יֶתְקַטֵּל	יִשְׁקַטֵּל	יִשְׁתְּקַטֵּל
תֶּקַטֵּל	תֶּתְקַטֵּל		
תֶּקַטֵּל	תֶּתְקַטֵּל		
תֶּקַטֵּלֶיךָ	תֶּתְקַטֵּלֶיךָ		
אֶקַטֵּל	אֶתְקַטֵּל		
יֶקַטֵּלוּ	יֶתְקַטֵּלוּ		
יֶקַטֵּלְךָ	יֶתְקַטֵּלְךָ		
תֶּקַטֵּלוּ	תֶּתְקַטֵּלוּ		
תֶּקַטֵּלְךָ	תֶּתְקַטֵּלְךָ		
נֶקַטֵּל	נֶתְקַטֵּל		
מֶקַטֵּל		מִשְׁקַטֵּל	
מֶקַטֵּל	מִתְקַטֵּל	מִשְׁקַטֵּל	מִשְׁתְּקַטֵּל

The above paradigm will serve also for the Syriac perfect verb, attention being given to the following particulars, in addition to those stated in § 15; viz.

In Ethpeel, third person feminine, and first common, singular praeter, the Syriac has ִ in the penult; and in Ethpeel and Ethpaal imperative, it has ִ after the first radical, the second radical having a *linea occultans*.

In Pael and Ethpaal there is, in Syriac, no reduplication of the second radical. But the preformative of Ettaphal repeats the letter ִ.

The infinitives of all the derived conjugations have ִ for their penult vowel.

CHAPTER III. PARTICLES. § 20.

The Chaldee, like the Hebrew, has a prefixed interrogative ִ, ִ.

The Chaldee prefix prepositions ִ, ִ are pointed as in Hebrew.

The Syriac ִ, ִ, are pointed with ִ before a letter having no vowel. (But before ִ with ִ.) Coming before ִ, ִ, or ִ, they draw back its vowel.

ִ, when prefixed to the future, commonly excludes its preformative; and, often, the preformative of the infinitive Peal, when prefixed to that form.

The prefix conjunctions ִ, ִ, ִ, ִ, ִ, follow the same laws of punctuation with ִ, ִ, ִ, ִ.

SAMARITAN.

The figures enclosed, at the end of the title to each section, are references to the corresponding sections in the Chaldee and Syriac grammar.

PART I.

WRITING AND PRONUNCIATION.

§ 1. (1. 2.)

THE names of the letters, (for which see page 5,) are as follows ; viz. Alaph, Beth, Gamal, Dalath, He, Vau, Zain, Heth, Teth, Yud, Caph, Lamad, Mim, Nun, Semkath, Gnain, Pe, Tzade, Kuph, Risch, Shin, Tau.

The Samaritan having no vowel points, they must be supplied by the reader from the analogies of the Hebrew and Syriac. The *matres lectionis*, א, י, ז, מ, and נ, are often inserted to indicate the character of the vowel to be supplied.

A horizontal line over a letter indicates, either, 1. that the word is used in a signification different from the most common ; or, 2. that it is abbreviated ; or, 3. that the letter, (being a quiescent,) is to be sounded ; or, 4. that the letter is substituted for another, as א for י.

The separation between words is marked by a point, on the upper edge of the line ; that between clauses, by two points disposed horizontally ; that between periods, by two points, disposed vertically ; that between verses, by an asterisk ; and that between larger portions, by a variety of signs, having no known difference of meaning. If the words in a line are not sufficient to fill the space, two letters are separated, and carried out to the left hand margin.

PART II.

ETYMOLOGY.

CHAPTER I. NOUNS AND PRONOUNS.

§ 2. *Gender and Number of Nouns.* (7.)

THE feminine is formed, by adding, in substantives אָל or אֵ, in adjectives אֵ, to the masculine.

Plurals, masculine, end in אָל or אֵל; feminine, in אֵ. To distinguish a masculine dual, אָ is sometimes inserted before the plural termination.

§ 3. *Cases and Emphasis.* (8. 9.)

A noun is thrown into the genitive case, either, 1. by receiving the prefix אֵ; or, 2. by the construct state of the preceding noun. The construct state is formed, in the masculine plural, by the omission of אָ; in the feminine singular, by the change of אֵ to אָ, or its omission when אָ precedes it; and in the feminine plural, by the omission of אֵ final from the emphatic state.

The dative is made by the prefix אֵ.

The accusative is, 1. the same with the nominative; or, 2. it is indicated by the particle אֵל, אָל, אֵל, preceding.

The article is sometimes expressed (particularly in Hebrew nouns) by אֵ prefixed; but, generally, by a change of the form of the noun into the emphatic state.

This is made, in masculines singular by the addition of 𐤒, or the change of 𐤌 to 𐤒 in nouns with final 𐤌𐤀; in feminines singular, by the addition of 𐤒, or of 𐤒𐤀 to nouns ending in 𐤆 or 𐤌, or the change of 𐤒 to 𐤒𐤀 in nouns ending in 𐤒; in masculines plural, by the change of 𐤆𐤌, 𐤒𐤌, to 𐤒𐤌 or 𐤌 (sometimes preceded by 𐤀); and in feminines plural, by the change of 𐤒, 𐤒𐤀, into 𐤒𐤀𐤀, or 𐤒𐤀𐤒.

§ 4. *Personal and Possessive Pronouns.* (10. 11. 12.)

NOMINATIVE CASE.		OBLIQUE CASES.	
Singular.			
1 per. c.	𐤀𐤒𐤀, 𐤒𐤒𐤀, 𐤌𐤒𐤀, 𐤌𐤆𐤒𐤀	𐤌𐤒, 𐤌	
2 per. m.	𐤒𐤀𐤀, 𐤀𐤀	𐤆	
f.	𐤌𐤀𐤀	𐤆𐤌, 𐤆, 𐤌𐤆	
3 per. m.	𐤀𐤆𐤒, 𐤆𐤒	𐤒, 𐤆, 𐤒𐤀	
f.	𐤀𐤌𐤒, 𐤌𐤒	𐤒	
Plural.			
1 per. com.	𐤒𐤒𐤒𐤀, 𐤒𐤒𐤀	𐤒𐤒, 𐤒.	
2 per. masc.	𐤒𐤆𐤀𐤀	𐤒𐤆𐤆, 𐤒𐤆𐤆𐤆.	
fem.	𐤒𐤌𐤀𐤀	𐤒𐤌𐤆, 𐤒𐤆, 𐤒𐤌𐤆𐤆, 𐤒𐤆𐤆.	
3 per. masc.	𐤒𐤆𐤒𐤀	𐤒𐤆𐤒, 𐤒𐤆.	
fem.	𐤒𐤌𐤒𐤀	𐤒𐤌𐤒, 𐤒𐤒, 𐤒𐤌, 𐤒.	

The possessive pronoun is frequently expressed by 𐤒𐤌𐤒 with the appropriate suffix.

Noun suffixes are appended to the construct state of masculine plurals; and to the emphatic state, (with final 𐤒 dropped) of singulars of both genders, and of feminine plurals.

§ 5. *Demonstrative, Relative, and Interrogative Pronouns.* (13.)

Demonstrative pronouns are, singular, masculine, ܠܐ, ܐܡܐܝܐ, ܐܡܝܢܐ; feminine, ܐܝܐ, ܐܠܐܐ; plural common, ܠܡܠܐ.

Relatives are ܐܝܐ, ܐܡܐܝܐ.

Interrogatives are, masculine and feminine, ܠܐܝܐ; neuter, ܐܡܐܝܐ.

CHAPTER II. VERBS.

§ 6. *Conjugations and Declensions.* (14. 15.)

Conjugations are the same with those of the Syriac and Chaldee. For want of vowels, the third and fourth are hardly distinguishable from the first and second. The characteristic of Aphel is a prefixed ܐ or ܐ; ܡ is sometimes inserted in the last syllable. The characteristic of the passive conjugations is a prefixed ܐܐ or ܐܐ, which generally transposes its ܐ with a sibilant first radical. Ettaphal does not double the characteristic ܐ.

The declension of the praeter tense corresponds with the Syriac, except that ܡ final of the second person singular feminine is commonly omitted, and it is sometimes added to the first person singular.

The infinitive Peal prefixes ܐ. Other infinitives sometimes receive, and sometimes reject it, and they end in ܐ or ܐܐ. But, in all the conjugations, infinitives occur in the Hebrew form.

Actives have two participles; passives, but one. Out of Peal, participles prefix ܐ. ܡ or ܝ is inserted

into the second syllable of the passive participle of Peal; and sometimes ז into the active.

Imperatives add to the masculine singular מ to form the feminine singular; and ז for the masculine, and א or ו for the feminine, plural.

The future preformatives and sufformatives are as follows; viz., singular, third person, masculine, -מ; feminine, -א; second, masculine, -א; feminine, מ-א, וּמ-א; first, -א; plural, third masculine, וְז-מ, ז-מ; feminine, וְ-מ, וְ-א; second masculine, וְז-א, ז-א; feminine, וְ-א; first -ו. The persons, which have no sufformative, in Peal, often have ז in the last syllable.

Pronouns of the first and second persons are sometimes compounded with participles, and then an abbreviation commonly takes place.

§ 7. *Irregular Verbs.* (18.)

Verbs *Pe Alaph* change א to מ in those Peal and Aphel forms, (sometimes also in their passives,) where the first radical of the perfect verb would close a compound syllable. In Pael and Ethpaal, א is often dropped. In Peal, it is sometimes changed to א, and in Aphel to ז.

Verbs *Pe Yud* drop the first radical in the imperative, and the future, (generally,) of Peal. In Aphel and Ettaphal they commonly change it to ז.

Verbs *Pe Nun* commonly drop the first radical in the imperative, infinitive, and future, of Peal, and in the whole of Aphel.

Verbs *Gnain Vau*, in Peal, drop the middle radical in the praeterite, sometimes substituting for it ו or

Ⲭ, or ⲙ; in the active participle, they change it for Ⲭ, ⲓ, ⲛ, Ⲭⲛ, or Ⲭⲙ; in the passive, for ⲙ; in the imperative and future, they sometimes retain, and sometimes reject it; in the infinitive, they sometimes receive, and sometimes omit, the preformative ⲙ. In Ethpeel, Pael and Ethpaal, ⲛ is changed to ⲙ; but, for the latter conjugation, Ethpolal is oftener found. In Aphel and Ettaphal, ⲛ is changed to ⲙ, which however is omitted before syllabic sufformatives; sometimes, to Ⲭ.

Verbs *Gnain doubled* change the second radical, in the active participle of Peal, for Ⲭ, which falls out in some forms of declension. In the rest of Peal, in Aphel, and in Ettaphal, the second radical falls out. The future, and (sometimes) the infinitive, of Peal, receive ⲙ before the first radical.

Verbs having a quiescent for the third radical, viz. Ⲭ, ⲛ, ⲛ, or ⲙ, are conjugated and declined like Syriac verbs Lomad Olaph. Ⲭ, before suffixes, is retained, or changed to Ⲭ; in both cases, throwing out ⲛ, when it is the first letter of the suffix. ⲙ before suffixes is retained.

CHAPTER III. PARTICLES.

§ 8. (20.)

The interrogative prefix is ⲛ or Ⲭ. Prefixed adverbs, prepositions, and conjunctions are ⲓ, ⲛ, ⲛ, ⲛ, ⲛ, ⲛ. Ⲭ, abbreviated from Ⲭⲙ, the sign of the accusative, sometimes intervenes, in the same word, between a verb and its suffix.

RABBINICAL.

PART I.

WRITING AND PRONUNCIATION.

§ 1.

THE text of the Talmuds is expressed in the Hebrew and Chaldee square letter. Other writings commonly employ the characters given in the right hand column of page 5.

ס and ל are often thus connected ; סל.

For the name of God, the following expressions occur ; viz. יי, יי, אלקים, אלדים, ה', השם, יי.

Vowel points are rarely affixed. The *matres lectionis*, אױ, are often inserted, to indicate that the vowel supplied should be one of those, which are commonly attached to these letters respectively.

The repetition of a quiescent letter often indicates, that, in that place, it is moveable ; as ווער for וַעַר.

The Rabbinical dialect abounds in abbreviations. Sometimes a compound word drops part of one, or of both, of the words compounded ; as לית for לִית. Without such reason, letters are often dropped from the middle and end, and sometimes from the beginning of words. Abbreviations are often denoted by ' following the part remaining of the abbreviated word. The same mark, following a single letter, generally indicates, that it is used as a numeral ; as 'ה, for 1. Doubled, it denotes, either a union of numerical letters, as 7'' for 14 ; or, that the letter or letters to which it is attached, make the subject of remark, as ק''ל for the letter א ; or that they are the initials of so many different words, as י''א for יס אמרים.

PART II.

ETYMOLOGY.

CHAPTER I. NOUNS AND PRONOUNS.

§ 2. *Gender, Number, Cases, and Article-form, of Nouns.*

THE Rabbinical dialect follows the Hebrew and the Chaldee in the forms of the feminine gender, and of the plural number. Sometimes it distinguishes a dual number by the use of a double Yod ; as רגליים . It indicates the genitive case, either by ך or ך prefixed, or the construct state, which takes Hebrew and Chaldee forms ; the dative by ך ; the accusative by ך , ך , ך . It expresses the article either by a prefix, like the Hebrew, or by emphasis, like the Chaldee.

§ 3. *Personal, Possessive, and Demonstrative Pronouns.*

Pronominal suffixes are the same with the Hebrew or the Chaldee, except that ך is sometimes used for ך in the first person singular, and the feminine ך often for the masculine ך in the third person plural, and sometimes for the first person ; ך and ך occur for ך ; and the forms of the second and third persons plural frequently lose their last letter. In the formation of possessives after the manner described on page 13, ך , as well as ך , is used by the Rabbins.

Peculiar demonstrative pronouns are ; masculine singular, ך , ך , ך , ך ; plural, ך , ך , ך , ך ; feminine singular, ך , ך , ך , ך ; plural, ך , ך , ך , ך ; neuter singular, ך , ך ; common singular, ך , ך , ך ; plural, ך , ך , ך , ך .

CHAP. II. VERBS.

§ 4. *Conjugations and Declensions.*

THE Rabbinical dialect uses the Hebrew and the Chaldee forms of conjugation and declension, to which it makes some additions. Peculiar to it, is the conjugation Nithpahel, which has commonly a passive, but sometimes an active or a neuter sense. נִתְּ and נִתְּ , preformatives of passive conjugations, often omit the נִתְּ .

In the praeter, adopted from the Chaldee, נִתְּ of the sufformative is generally dropped in the first person, and in the third feminine, singular, (which latter then usually receives נִתְּ); and נִתְּ in the second masculine plural.

Infinitives occur, in all the conjugations, with נִתְּ paragogic, and נִתְּ prefixed to their last radical.

נִתְּ , prefixed to the future, is never conversive. נִתְּ , as in Chaldee, is prefixed to futures; which then often take the place of infinitives. נִתְּ is often, by Syriasm, the preformative of the third person in both numbers.

Participles are often compounded with pronouns. Their preformative נִתְּ often gives place to the preformative of the praeterite, in derived conjugations.

§ 5. *Irregular Verbs.*

These follow, in general, the forms of the Hebrew and Chaldee.

In verbs *Pe Aleph*, the first radical is thrown out in some imperatives of the first conjugation; לִּמַּר and לִּכַּל occur instead of the regular infinitives לִּמַּר and לִּכַּל ; and, in the future נִתְּ is retained, or changed to נִתְּ . In other conjugations, particularly in Pael and Ithpaal, נִתְּ is thrown out. In Aphel, it is changed to נִתְּ or נִתְּ . לִּמַּר , one of this class of verbs, has the peculiar anomaly of substituting נִתְּ for the last radical in several of its forms.

Verbs *Pe Yod*, with few exceptions, prefix נִתְּ to the infinitive.

Verbs *Gnain Aleph* often omit ס , or change it to י , or י .

Verbs *Gnain Vau* sometimes prefix ב to the infinitive. The active participle of Peal changes י into ס or י . The active participle of Pael sometimes makes a masculine plural in י . The infinitive of Aphel sometimes ends in י , like the Syriac.

Verbs *Gnain doubled* make the active participle of the first conjugation by inserting י between the first two radicals, the third being omitted. In infinitives Kal and Pael, they insert י after the first radical.

Verbs *Lamed Aleph* and *Lamed He* are, in great part, confounded in the Rabbinical forms, ס being either thrown out, or changed, in the former class, and sometimes, on the other hand, inserted, in the latter. Aphel active participles sometimes make a plural in י .

CHAPTER III. PARTICLES.

§ 6.

THE Rabbins add three to the Hebrew and Chaldee prefix particles; viz. ס in the same sense with ב , ל , ע ; ק , סק , an expletive, corresponding to the Greek $\gamma\epsilon'$; and י , equivalent to נ .

CONTENTS.

	Page.
ALPHABETS,	5
CHALDEE AND SYRIAC.	
Vowels,	6
Peculiar sounds of some consonants,	6
Quiescents and Otians,	7
Linea Occultans,	7
Ribbui,	7
Nun Epenthetic,	7
Tone syllable,	7
Nouns ; forms of gender and number,	8
" " cases,	8
" " emphasis,	9
Pronouns ; personal ; Chaldee,	10
" " Syriac,	11
" possessive ; Chaldee and Syriac,	12
" demonstrative, relative, and interrogative,	13
Verbs ; forms of conjugations,	14, 28
" " declensions,	15, 28
" " suffix state,	17
" peculiar forms of regular,	19
" irregular, Pe Aleph,	19
" " " Yod,	20
" " " Nun,	20
" " Gnain Aleph,	20
" " " Vau,	21
" " " doubled,	22
" " Lamed Aleph,	23
" Paradigm of the Perfect verb,	26
Particles,	28

SAMARITAN.

	Page.
Writing and Pronunciation,	31
Nouns ; forms of gender and number,	32
“ “ cases and emphasis,	32
Pronouns ; personal and possessive,	33
“ demonstrative, relative, and interrogative,	34
Verbs ; conjugations and declensions,	34
“ irregular,	35
Particles,	36

RABBINICAL.

Writing and pronunciation,	39
Nouns ; forms of gender, number, case, and article,	40
Pronouns ; personal, possessive, and demonstrative,	40
Verbs ; conjugations and declensions,	41
“ irregular,	41
Particles,	42



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